9.

A VVork vvorth the Reading.

VVherein is contayned, fiue profitable and pithy *Questions*, very expedient, aſwell for Parents to perceiue *howe to beſtowe their Children in marriage, and to diſpoſe their goods at their death: as for all other Perſons to receiue great profit by the reſt of the matters herein* expreſſed.

Newly publiſhed by *Charle. Gibbon.*

The wiſdome of a man commeth by vſing well his vacant time, and he that ceaſeth from his owne matters and labour, may come by wiſdome. Eccleſ. 38.24.

LONDON
Imprinted by *Thomas Orwin*: and are to be ſolde by *Henry Kyrkham*, dwelling at the little North doore of S. *Pauls Church, at the ſigne of the Blacke Boy.*
1591.

To the Right Worshipfull, Sir *Nicholas Bacon Knight: long life in* prosperitie, with endles ioye by Mortalitie.

IAakob *could not beare the* vnkindenes *of* Laban, *but departed from him*: Dauid *could not suffer the discurtesie of* Hanun, *but attempted warre. The Heathen Man made a Lawe to punish vnthankful persons with death:* And Salomon *saith*, Hee that rewardeth euill for good, euill shall neuer depart from his house. *These examples and sayings (right Worshipfull) although they be manifest in many to practise, they be impertinent in this place to repeate: for I feare no ingratitude for my goodwill, though I merit displeasure for my presumption. But where the Vnicorne drinketh all infection is driuen away, where the Beare breatheth no other beastes will feede, where lenitie harboreth no misliking can happen. It was boldlie done of* Sinætaes *to offer* Cyrus *a handfull of water, or of the Persian to giue* Artaxerxes *the like; they being beggers by abilitie, those being Kinges by calling, and the presents farre vnfit for Princes. Yet their willingnes in accepting, did bewray the worthines of their calling: for as the tree is known*

by the frute, the golde by the touch, the bell by the ſound: euen ſo is a mans birth by his beneuolence, his honour by his humilitie, his calling by his curteſie, and indeede true Gentillitie ſhould obſerue one thing by the Lark, which although he mounts neuer ſo high in the ayre, yet hee buildeth his neſt very lowe on the earth. I preſume with theſe poore men to offer a booke no better worth than their water, and I hope by the curteſie of theſe kings your worſhip will accept of it as it is, meaſuring the matter by the mulberie, which will euer bee red though it bee not ripe, but if the tree be full of bloſſomes and beare not, we commonly impute the fault to the rygorous weather, and not to the roote, and if my booke carry a great ſhew without ſubſtãce, I truſt your VVorſhip wil attribute the defect to my ignorance and not to my beneuolence: for hee that diggeth in the coale-pit woulde worke in minerall if he might, and he that bloweth the fire would faſhion the iuell if he could, the twigg muſt haue much time to grow ere it be great, and I more libertie to practiſe, ere I be perfect: All men write not according to their learning, but their leaſure, Apelles *drew the picture of* Venus *in the beginning very rude, by continuance very rare, ſo he that at the firſt by his attempts appeares ſimple, at length may proue ſingular,* Demoſthenes *did mend his ſtammering with much ſtriuing againſt the hil, and ſo ſhall I my learning with more labour in ſtudy, yet he that carrieth morter though he be no maſon, is not to be blamed becauſe he furthereth the building; neither is he that ſhewes his diligence, though he cannot doe well, to be reprehended, becauſe of his*

good

good dispositiõ: we mislike not the Taylor, so he can mend where he maketh a fault in the garment, neither ought any to discourage that Author, so he may correct, where he comitteth an escape in his writing, considering what difference there is betweene cutting with the hand, and conceiuing with the head: But I hope your VVorship (in whome the pure word of GOD is planted) will carrie Mœcenas *minde, to further and fauour aswell the forward as the famous writers, and then shall my Treatise, though it bee simple haue good succesſe: it sufficeth me although it be but barbarous, that it hath beene allowed by my betters, or whatsoeuer it be, so it be well accepted of your VVorship, I craue no other reward, than your patronage of this enterprise though it be simple, and your pardon for my good will if I offend. Thus being loth to trouble your worship with many words, referring the ouersight hereof to your graue censure, humbly submitting my selfe to your curtesie, I commit the tuition of your W. to the Almighty.*

Your VVorships to commaund,

CHARLES GIBBON.

To the indifferent Reader.

I Was in a doubt after I had finished this treatise, whether I should publish it, or pull it a peeces, I thought it too base to bee read, and better worth than to rende, but seeing I haue bestowed some paines in the pẽning, I meane to hazard my hap in the printing, hee shall write well that can satisfie all, and he as bad that can please none, if Christ could not content al, being a God, it is no maruaile wee mislike many, being but men; In times past they did not care how plaine a thing were, so it were profitable, and now we force not how bad it be, so it be pleasant, it is this that maketh so many writers imploy their time more wantonly than wiselie, because they see a vaine trifle is more accepted thã a diuine treatise. If it bee so, that those bookes which are most light are best liked, and those men that employ their learning to leuitie, are most laudable, then the tenor will but impaire the title of my booke: for it will not be worth the reading: but (good Reader) thou must obserue in writing, the manner of it according to the matter, wee must not paynt the Scriptures with superfluous speaches, as men doo their owne fictions after their fancies: for the maiestie of the word requireth modesty in the wrter, this is not vnlike that gem Chalazias, which will be cold though it be cast in the fire, or the Chorall, which is best without colouring, those be like water which is apt to any coulour as it hath course, or the Camelion which

will

wil change it ſelf into any hewe it beholds, but this I am ſure, there is none can afford ſo fruitefull a phraſe as the Bible, though they practiſe neuer ſo fine tearmes in their bookes; I ſpeak this not to that end I would gloſe to get credit by my words, or to diſgrace thoſe that deſerue it by their workes, but to ſhew what difference there is betweene a pleaſant ſtory (which wee may handle according to our humors) and a graue diſcourſe (which muſt be penned according to the platforme.) Well ſeeing my former attempts haue found ſuch fauour, my care ſhall bee the leſſe for the latter, for this I knowe, that the enuious will ſpite, bee a thing neuer ſo ſpeciall, the flatterer will ſooth, be it neuer ſo ſimple, the idle will inuay, be they neuer ſo ignorant, and there are ſome will finde fault, be they neuer ſo fooliſh; (were not he a wiſe man could ſtop al their mouthes?) but my meaning is not to ſatiſfie ſuch readers which bee rude, but reaſonable, not the curious but the curteous, the one will excuſe and couer a fault with diſcretion, the other will but carpe and cauill without cauſe: ſo farwell. *Bury S. Edmond in Suffolke.*

Yours Charles Gibbon.

Whether the Election of the Parents is to be preferred before the affection of their Children in Marriage.

The Speakers are {*Philogus.* / *Tychicus.*} Two louers of Learning.

Philogus THere is an olde verſe which retaines his olde vertue being as credible for antiquitie as trueth,
It is this;

When Adam *dig'd and* Eue *ſpan*
who was then a Gentleman?
Then came a rich churle and gathered good,
and ſo came in the gentle bloud.

Wherein appeares that the ground of gentillity began with goods: for (as the wiſeman ſaith) *haue not all men one entrance into life and a like going out. Sap.7. 6.* are we not equall by creation, heires by adoption, brothers by profeſsion, and yet it is a ſtrange thing to ſee what preciſenes of Petigrees, and difference of blouds there is amongſt vs, the dayes haue been, that Kings would beſtowe their daughters vppon plaine men, and yet thought it no diſparagement of bloud, as *Saul*, who beſtowed his daughter *Michol* 1.*Sam.*18. 27. vpon *Dauid* being but a ſimple ſhepheard; that Lords would haue matched their ſonnes with meane mens daughters, and yet account it no

 blemiſh

blemiſh to their birth, as *Sechem* the ſonne of *Hemor*, who ioyned with *Dinah*, the daughter of *Iaakob*, he was a Lords ſonne that ruled a whole Countrie, *Gen.* 34. 1,2. ſhe, a plaine mans daughter that dwelt in tents, *Gen.* 25. 27. The time was when rich men would haue taken poore women to their wiues, and yet neuer made any reſpect of their portions, as *Boaz* did *Ruth*, he was a man of great authoritie and riches. *Ruth* 2. 1. as ſome thinke iudge of *Iſrael Iudg.* 12. 8. ſhe, a poore woman, that glened vpon his land for her liuing. But now it is no match amongſt vs, where the parties be not anſwerable in birth, and agreeable in abilities, where indeede the beſt gentilitie conſiſt in pietie, and the moſt wealth in contentment.

I thought good to vſe this preamble for this purpoſe. There is olde *Cleanthes* an auncient Gentlemã, who is adorned aſwell with the affluencie of fortune, for great poſſeſsiõs, as with the excellencie of Nature, for good properties; he hath amongſt many children but one daughter (yet a ſiſter to euery ſonne,) this mayde is very deſirous to marrie, and hath made her choyce of ſuch a one, as is both of a goodly compoſition of bodie, and of a godly diſpoſition of minde. Yet as hee is proper and well diſpoſed, ſo he is very poore, inſomuch as her father by reaſon of the baſenes of his linage, and barenés of his liuing, will not allow of her liking, but hath appoynted her another, which both by parentage and portion may counteruaile her calling and his contentment, yet nothing anſwerable to his daughters deſire, becauſe for his yeares hee may rather bee her

father than her husband, which as he cannot be the first, so he is so farre from the latter that she will rather be martyred than married to him, now in this case whether is the affection of the childe to be preferred before the election of the father.

Tichi. You produce your preamble (as it seemeth) to impugne and reprooue such as (vpon circumstances of parentage and possesions) will permit or prohibit marriage, and therefore before I answere your propositiō, I will say somewhat to your protestatiō. You bring an olde verse to proue that gentilitie began with goods. Indeede goods in these dayes adde a grace to many, yet gentry hath not his beginning all of one ground. Some haue been base borne, yet came to great estimation, not by their possesions, but by their valiant exploytes, as *Iphtah*, being sonne of a harlot: *Iudg*. 11.1. became Iudge of *Israel*. *Iudg*. 12.7. Others haue been poore, and yet came to great promotion, not for their wealth, but their wisdome; as *Ioseph* who being an abiect of his brethren, *Gen*. 37.4. became fellow to king *Pharaoh*, and was made gouernour ouer all *Ægipt Gen*. 41.40. and in these dayes amongst vs, many come to preferment, not for their liuing, but learning, not by progeny but prowes, not by desert, but discent: notwithstāding I affirme your sayings that as touching the bare birth, a king hath no better beginning than a beggar, or in respect of the ordinary ende, the Prince hath no priueledge aboue the poore; for as both proceede from a woman, so both shall feede the wormes; yet that followeth not although all be made of one mettall, none should bee

more excellent in maieſtie, or albeit none be noble by nature, any ſhould not be renowmed by calling: for as many differ in degrees of dignity, ſo according to their title and authoritie they are to be preferred, and what renowne the predeceſſor dooth purchaſe by his life, it diſcendeth by ſucceſsion to his poſteritie after him. You proceed further & ſay, that kings would beſtow their children vpon plaine men, and for proofe you bring in *Sauls* daughter and *Dauid*? this example nothing auaileth: for *Dauid* had her, not by interceſsion, but vpon condition, if hee had not ſlaine *Goliah* he had gone without her, 1. *Sam.* 17. 25. Yet are you aduiſed of *Dauids* anſwer after hee ſhould haue her, *What am I* (ſaith he) *and what is my life, or the familie of my father in Iſrael, that I ſhould be ſonne in Lawe to the King.* 1. *Sam.* 18. 18. Herein hee doth ſhewe his vnworthines to match with ſuch a mans daughter (I meane for petigree, not for piety) & this argueth that in thoſe daies they had a ſpeciall reſpect of parentage? And Lords (ſay you) would match with meane mens childrē, & for this you infer *Shechem* and *Dinah*; you muſt note, although he were a Lords ſonne he plaid a leaud part to deflower her, & therefore no doubt it was the filthines of the fact that forced him to marrie her. Yea & rich men (ſay you) would take poore women to their wiues, as *Boaz* did *Ruth*, ſtill you ſtriue againſt the ſtreame, for *Boaz* was hir kinſeman, & therefore was to take her by the title of affynity according to Gods law as it was commanded. *If bretheren dwel together, & one of them die & haue no ſonne*, (as ſhe had not) *the wife of the dead ſhall not marrie to a ſtranger, but his kinſeman*

ſhall

ſhall goe in to her and take her to wife, and doe the kinſmans office to her. Deut.25.5,6,7. So that your preamble is impertinent: for where parties be matched equally according to their birth and abilities there is euer beſt agreement. Nowe to your queſtion: *Whether the election of the father is to bee preferred before the affection of the childe.* This is as eaſie to anſwere as to aske: The ten commandements teach children to honour and ſubmit themſelues to their parents, therfore if they cõtract & couple cõtrary to their contentatiõ, they rather rebell thã obay them.

Phi. It is true indede but you know the common by-word, It is the eye of the maiſter, that fatteth the horſe, and the loue of the mayd that maketh the liking, ſhee that matcheth her ſelfe after anothers mind, is like him that fitteth his foote by anothers laſt: one is oftẽ wroong with his ſhooes in the wearing, the other oftẽ vexed with her husband after wedding, either let vs linck to our owne liking or elſe better vnborne, than liuing.

Tich. Your talke tendeth only to ſenſuall circumſtances altogether prepoſterous frõ the propoſition: for the word of God hath giuen parents great prerogatiue ouer their children, euen in this matter concerning Marriage; inſomuch as no contract (much leſſe any coniunction) can bee lawful vnleſſe the parents allow it, according as it is written. *If a woman vowe a vowe vnto the Lorde and binde her ſelfe by a bonde being in her Fathers houſe in the time of her youth, and her Father heare her vow & bond wherwith ſhe hath bound her ſelfe, and her Father holde his peace concerning her, then all her vowes ſhall ſtand, and*

euerie bond wherewith ſhe hath bound hir ſelfe ſhall ſtand. But if her father diſallowe her the ſame daye that he heareth all her vowes and bonds wherewith ſhe hath bound her ſelfe, they ſhall not be of value, and the Lord will forgiue her: becauſe her father diſſalowed her. Nomb.30.4 5,6. Hereof it is that where the maide was taken away and abuſed, albeit ſhee was afterward married to the man that did it, yet hee was to pay a peece of money to her father, becauſe he had not his preconſent, as it is written, *If a man intice a maide that is not betroathed and lie with her, he ſhall endowe her and take her to his wife, If her father refuſe to giue her to him, hee ſhall pay mony according to the Dowry of Virgins. Exod. 22.16,17.* It is more fullie confirmed in *Deuter. 22. 28,29. If a man finde a maide that is not betroathed, and take her and lye with her and they bee found, Then the man that lay with her, ſhall giue vnto the maides father fiftie Shekels of ſiluer, and ſhe ſhall be his wife, becauſe hee hath humbled her, he cannot put her away all his life,* yea Saint *Paul* himſelfe dooth approoue the ſuperioritie of Parents in this reſpect, for (ſaith he) *If any man thinke that it is vncomely for his Virgine, if ſhe paſſe the flower of her age, and neede ſo require let him doo what he will, he ſinneth not: let them be married, 1.Cor.7.36.* And hereto agreeth the ſame ſaying of the wiſe man, *Marrie thy daughter, and ſo thou ſhalt performe a waightie worke. Eccleſ. 30.* I coulde amplifie the matter very much, but theſe are ſufficient to reſolue you, that children cannot match without their Parents conſent.

Phi. Alas, you doo not conſider the innumerable inconueniences that bee incident to thoſe parties which

which bee brought together more for lucre than loue, more for goods than good will, more by conſtraint than conſent, nay more than that, you doe little way the inequalitie of yeares, the contrarietie of natures betweene age and youth, is there no difference betweene the withered Beech and the floriſhing Bay tree, no oppoſition betweene froſt and flowers, or is it poſsible that oxen vnequally yoked ſhould draw well together? if you would conferr al theſe circumſtances together with the accidents you ſhal find that ſuch an husband, is an hell to a tender Virgine, and that ſuch a marriage, is the beginning of al miſerie, and no doubt he that beſtows his daughter no better, ſhall abridge her griefe, by following her to the graue. So that I conclude, ſeeing marriage is of great moment, not for a moneth but a whole life time, there is no reaſon, but hee or ſhee that entreth into that bond, ſhould make their owne bargaine: becauſe it is they that muſt abide by it.

Tich. You ſtill continue your carnall poſitions, to confirme your craſed opinion, as though the preſcript rule of Gods book, where to be impugned by the naturall reaſon of mans brayne. If a man may giue his goods to whome hee will, hee may as well beſtow his Children where hee thinketh beſt, for Children are the goods of the Parēts? So it ſeemeth by that which God himſelfe ſaide to Sathan, when he earneſtly deſired to deale with *Iob*, *All that hee hath* (ſaith the Lord) *be in thy handes*. *Iob*. 1. 12. If you looke into the olde law, you ſhall finde that Parents might ſell their Children to ſupplie their neceſsity,

as

as appeare in *Exod.* 21.7. *If a man ſell his daughter to be a ſeruant &c. Laban* did little better than make a benefit of his daughters before he beſtowed them: For by *Iaacobs* ſeruitude it appeareth he made a ſale of them, and ſo they could ſay themſelues afterward. *Gen.* 31. 15. Therefore if Parents had this great priuiledge then (which is almoſt importable) why ſhould they bee barred of this benefite now, not in ſelling but in beſtowing them (which is ſo reaſonable) you alleadge it is good reaſon they ſhould make their own bargaine, becauſe they muſt abide it; as though parents would ſeeke the preiudice of their owne children, but what libertie of liking had *Leah* to *Iaakob*, who inſtead of her ſiſter *Rahel* was brought to his bed, *Gen.* 29.23. This argueth that parents would diſpoſe their children at their pleaſure.

Phi. I perceiue by your ſpeech you ſo much preferre the parents, that you altogether enioyne their children to an inconuenience; that is, not to match to their own liking but as their parents liſt, as thogh they ought not to ſhew aſwell a fatherly affection, as they looke for filiall obedience.

Tich. You miſtake both the matter and my meaning, for albeit parents ought to yeeld their conſent to their childrens choyce, yet they haue no power to prouoke them to marry, if neceſſitie vrgeth not, hereof ſayth *Paul. He that ſtandeth firme in his heart that he hath no neede, but hath power ouer his owne will, and hath ſo decreed in his heart that hee will keepe his Virgin he doth well.* 1. *Cor.* 7.37. neither may they depriue them of that remedie if they cannot liue continent,

tinent, *for it is better to marry than burne. ibid. verſ 9* nay more then that, the parents muſt preſently prouide for them as a duetie enioyned to them, which the ſame Apoſtle prooueth in theſe wordes, *Let them be married* 1. *Cor.* 7. 36. neither may they inforce thē to any match, if their children miſlike; we haue example thereof in *Rebecca*, for when the ſeruant (who ſhould haue her) whome *Abraham* ſent was requeſted that ſhe might remaine ten dayes before their departure, his expedition was ſuch that he had rather goe away without her, than tarry to take her: whervpon her parents called her, to aske her conſent, and to know whether ſhee would goe with that man or no, her anſwer was, ſhee would: *Gen.* 24. 27. *&c.* this argueth that parents muſt not vſe any coaction, where their children haue no diſpoſition to the partie.

Phi. Yet all this is to no purpoſe to the queſtion I propoſe, for the maid neither meaneth to liue ſingle as a Virgin, yet ſhe cannot bee ſuffered to match to her minde, as ſhe would doe: nowe in this caſe whether may the peruerſitie of the parents hinder the choyce of the childe?

Tich. It is needeleſſe to adde a double anſwere to a ſingle queſtion, or to demaund a reaſon where there is no doubt, your word peruerſitie, is ſo termed of the wilfull, but it is taken for prudencie amongſt the wiſe; for they know that it is the propertie of parents, not to deale frowardly but fatherly with their children, and to beſtow them not as they deſire, without diſcreſion; but as is moſt expedient; with circumſpection: but admit, that Pa-

rents be ſometime peruerſe, ſhall children bee pernicious, or (as wee commonly ſay) driue out one nayle with another? God forbid, they muſt win thē by petition, not prouocation; by obedience, not obſtinacie. The parents ioy depend vpon their children, and therefore their euill placing, turne to their diſpleaſure, did not *Eſau* by taking wiues, cōtrary to his fathers will, procure his ſorrowe, inſomuch as his mother ſayd, *It ſhould not auaile her to liue if his Brother Iaacob did beſtow himſelfe ſo, Gen.* 27. 46. let then the example of *Eſau* dehort the diſobedient which care more to pleaſe their fancies, than their fathers, and let *Iaacob* be an imitation to the dutifull, which preferre their fathers precept, before their own pleaſure: and to reſolue you more fully I will ſhew ſome apparrant examples that ſhall approoue the ſubmiſsiō of children to their parents in this reſpect; *Sechem*, the ſonne of a Lorde hauing deflowred *Dinah*, although (by reaſon of the filthynes of the fact) it was more time for him to marry the mayde, than to motion the matter, yet before hee woulde marry hee craued his fathers good will, as appeareth in the text for it is there ſaid, *He ſaid to his father Hamer, get me this mayde to wife, Gen.* 34. 1, *&c.* If the conſent of Parents was obſerued as a principle amongſt the very Infidels, how much more ought wee to bee carefull of it that be Chriſtians? *Sampſon* was Iudge of *Iſrael*, and a ſtrong and valiant man, yet falling in loue with *Dalilah* hee did not ſatisfie his luſt without his fathers liking: for he ſayde to his Father,

Giue

Giue mee her to wife. Iudg. 14. 2. *Ruth* was content to bee ruled by *Naomi* her mother in lawe, yea euen in this matter concerning her marriage. *Ruth.* 3.5. then how much more ought we to ſubmit our conſents to our naturall parents? Many ſuch examples I could inſert, but theſe may ſatisfie a ſenſible man in a reaſonable matter.

Phi. I haue permitted your ſpeech hitherto, not becauſe I could not preuent your Apologie, but that I was deſirous to learne what you could alleadge; and now I plainely ſee, that a fearce ſtreame hath no ſtay, if it be not ſtopped in time, nor your arguments an ende, if they be not intercepted; to the matter, I confeſſe that children are commaunded to obey their Parents, yet I affirme they muſt not in many things approoue their proceedings, for their limites are preſcribed, *They muſt obey them in the Lord: for this is right*, (ſaith *Paul*) *Epheſ.*6.1. if parents wil prouoke their children to marry with Infidels they may not: for they haue no warrãt by the word of God. 2. *Cor.*6.14.

Tich. Yet the ſame Apoſtle ſaith, *The vnbeleeuing husband is ſanctified by the beleeuing wife, and the vnbeleeuing wife is ſanctified by the husband.* 1. *Cor.*7.14. What ſay you to this?

Philog. I thought by taking your riſe ſo raſhly you woulde leape ſhorte: for there are three things to bee obſerued which you ouerſlipped in thoſe words, the cauſe that prouoked him: 1. the perſons he reſpected; 2. the end he aymed at; 3. the cauſe that prouoked him was to anſwere an obiectiõ againſt ſuch as thought that the godly ſhoulde bee defiled

by the ſocietie of the wicked, which he contrarieth in the ſame chapt. verſ. 14. the perſons he reſpected, were ſuch as were ſo already contracted, to preuēt thoſe that vnder that pretence might take occaſion purpoſely to ſeperate thēſelues, which we may gather by the 15. verſe. the ende he chiefly aymeth at, was to premoniſh the vnmarried not to match in that manner as apeareth in the 2. *Cor.* 6. 14. 15. *Bee not* (ſaith he) *vnequally yoaked with Infidels*: then hee ſheweth a reaſon, *for what fellowſhip hath righteouſneſſe with vnrighteouſnes, & what communion hath light with darkneſſe, and what concord hath Chriſt with* Belial, *or what parte hath the beleeuer with the Infidel?* So hauing aunſwered your obiection, I will iterate where you interrupted me: As children may not intercommon with Infidels, ſo their parents may not vrge them to match with Idolators, or ſuch like becauſe it is prohibyted.

Tich. And yet it is nothing reſpected in theſe dayes, for in mariages amongſt vs, we make no regarde of godlines, but goods, of righteouſnes, but riches, how well, but how welthy, they be made: be he Atheiſt, be he Papiſt, be he Newter, we reſpect not the man, but his money, not his life, but his liuing, not his profeſsion, but his promotion; and therefore I ſee no reaſon, but that they may deale with Idolators. The Iſraelites a choſen people of God did intercouenant with the Gentiles which were great Idolators. *Iudg.* 3. 6. *Salomon* that prudent king tooke the daughter of king *Pharaoh*. 1. *King.* 3 1. & *Dauid* that holy mā, matched with the daughter of king *Saul*, yet *Pharaoh* and *Saul* were groſſe Idolaters.

Phi.

Phi. I see you striue to wring water out of the pomice, or else you would neuer waste the time with such wordes, doth it follow because most in marriage haue regarde of goods, that I by their example should impaire Gods glory, why wee are taught, not to follow a multitude in euill. Did the Israelites intercouenant with the Gentiles? why they did contrary to the commaundement of God: *Deut.7.3.* Yet the Lord did not let them passe vnpunished. *Iudg.3.8.* Did *Salomon* marrie an Idolatrous wife? why he was drawen to Idolatrie by them, & what followed; he incurred the wrath of God for his wickednesse. 1. King. 11.14. As for that act of *Dauid* it cannot animate vs, seeing the example of diuers may deterre vs, neither is it expedient for any to presume of Gods power, without his will. Now hauing answered your digression, I will proceede where I left, I say still, that the glory of God not the motions of men, his praise not their practises are to be preferred in euerie thing, as in this matter concerning marriage; we ought indeede to obay our earthly parents, yet we must not dishonour oue eternall father, for we are taught by the Apostle *Peter to obay God more than man. Act.5.29.* Wee ought to loue our worldly parents, yet we must not offēd our heauēly father: for, *He that loueth father & mother more thā me is not worthy of me,* (saith Christ) *Mat.10.37.* we ought to feare our natural parents, that haue gouernment of our bodies, yet wee must be more afraide of our celestiall Father, which preserues both bodie and soule, and is able to cast them into hell fire *Mat.* 10.28. whereupon I ground my

argument, that if Parents will profer and impoſe vpon their children ſuch a match as tendeth more to profite, than pietie, more to content their greedy deſire for lucre, thā their childrens godly choice for loue, as this man hath doon to his daughter, neyther they nor this mayde ought to depend on their Parents in this poynt: what greater occaſion of incontinencie can be giuen, than to match a young and luſty maid againſt her owne minde, with an infirme and decrepite perſon to ſatisfie an others pleaſure? what a croſſe contract would this be? and ſhall not the maide (who hath made a fit choyce to her owne minde) marry, vnleſſe ſhe take ſuch an old mā, againſt her minde? what ſay you, ſhal the ſeuerity of of her Father abridge her liberty, or depriue her of the lawfull remedy? Nay more than that, ſhall the maide increaſe in ſin for want of her deſire, becauſe her father wil not yeeld his conſent, vnleſſe it bee to her diſliking? I ſay no: The Apoſtle telleth vs, *It is better to marrie than burne*, and yet ſhe ſhall keepe her within the bounds of obedience, becauſe ſhe doth it not of purpoſe in cōtempt of her parents, but in regarde of Gods glory to auoyd the occaſion of euill.

Tich. Indeede I muſt needes cōfeſſe that to match a young maide with an olde man, it is miſerable: nay then that which is more admirable, ſome man that hath liued ſingle aboue ſixtie yeares, will (vpon a little fleſhly fancie) needes to the world, yet he wil ſooner angle for a frogge than a fiſh: I meane, he wil ſooner catch a light minīō, thā couple with a graue matron, and as the worlde doth wonder at him for his wantonnes, in making ſuch a match, ſo his kin-

dred

dred which did hope to haue good of him, are deceiued by this meanes: for he will ſo much reſpect the trifling tricks of his Coſſet, that he wil not care to caſt off the tried loue of his kindred, whom of a lõg time he hath put in hope of ſome great promotion by his death (which no doubt by their duety & diligence they haue deſerued) and at laſt doth recompence them with this deluſion, by his life to giue all to his young wife. fie vpon fleſh that rageth ſo furiouſly, & of men that haue no more modeſty, & of age that yeelds no better grauitie (for the grace of man conſiſts not in proportiõ, but properties: nor the glory of age in gray haires, but in grauitie. The dayes haue bin that men would not haue their poſſeſsions go out of the name, *Ruth* 4.5. but theſe accompt more of their filthy pleaſure, thã their poſteritie; *Moſes* made a law in *Iſrael*, that he that had no iſſue, ſhould giue his inheritance to ſuch as were of his conſanguinitie, for faile of ſuch, to ſome of his affinitie: *Nombr.* 27.8. *&c.* but theſe doe more regarde their greedy luſt, than a godly law. Wee ſhall reade in the olde Teſtament that they might not ſell any parcell of their poſſeſsions from their Kindred: *Ruth* 4. Then with what conſcience may theſe giue all away from them? Good GOD what a ſtraunge thing is this, that thoſe which goe holding downe their heads as though they woulde droope into their graues, ſhoulde bee caſting vp their eyes a doting after girles, when it were more meeter for them to make a couenãt with death, than a contract with a damſel: but it ſeemeth ſuch haue liued longer for their yeares, than their

vertues;

vertues, that neither the decrepitie of their age, nor the imbecilitie of their bodies, can bridle their concupiſence, but they muſt further their infirmities by their owne follies; the young fleſh of *Abiſhah* (ſay they) did foſter *Dauid* in his age, this giueth a great light to their leuitie, as though *Dauid* would make his deathbed, a place of beaſtlynes, when the text ſaith *He knew her not.* 1. *King.* 1. 4. and to couer their dotage, they will carry this cloake for an excuſe, *It is better to marry than burne* (as though rottē wood could take fire ſo faſt), It is lawfull for them to marry I confeſſe, yet not expediēt to match with moathers, the original of ſuch a marriage is grounded vpon no goodnes, for he taketh her vpō a burning vnbridled luſt, ſhe him vpon a leaud deſire of liuing, the ſight of ſuch nuptials are ridiculous, for who ſees them that in deriſion will not ſay, the old horſe hath got him a yoūg fillie, the ſucces of ſuch a cōtract is ſorrowfull: for there is no greater rage than the ielouſie of man (ſaith *Salomon*) *Pro.* 6. 34. it is as cruel as death *Cant.* 8. 6. and who can bee more ielous thā an olde man ouer his yoūg wife: the end of ſuch a vniting is but euill, for imbecilitie and debilitie is a meane to cauſe his wiues inconſtancie. Then what reaſon ſhould moue the olde man to make ſuch a match, or what maid well diſpoſed will match with ſuch a man, my reaſon is: It is not ſufficient for vs to doe well, but therwith to auoyd the occaſion of euill, although ſhee bee of an honeſt conuerſation, yet the taking of ſuch an olde huddle, will giue occaſion to the worlde to iudge the worſt.

Whether

Whether the Father may lawfully disinherit his first borne.

Philogus. Children (no doubt) are a great blissing of God,& happy are those that haue them to increase his kingdome. What ioye conceiued *Elizabeth* when she found herself to be cõceaued with childe, *Luk.1.15?* for barrennes was a great reproach among the *Iewes.* How ioyful was *Hannah* when she had a childe? for she was but vpbraided afore for her barrennes, *1.Sam.1.5.* What made the daughter of *Iphtah* desire two moneths to goe to the mountaines to bewaile her virginitie before she died? was it not her barrennes? for it was counted as a shame in *Israel* to die without children. *Iudg.11.38.* The *Grecian* women accompted their age, from that day they were Brides, and not from the day of their birth; for then (say they) we enter the world, when wee haue children to take charge of. When *Rahel* had for a time left childbearing,she was content to suffer her maide *Bilhah* to beare vpon her knees,to couer her vnfruitfulnes as though it came from her,*Gen.30.3.*for barrennes was counted as a curse,because fruitfulnes came of Gods blessing, who said, *Increase and multiplie:* barrennes is a signe of disobedience, for the Lord hath promised to those that feare him, *There shall none cast their frute,or be barren.* Exod.23.26. It is said,the Lord shut vp euery wombe of the house of *Abimelech*,and why? for a punishment of sinne, because of *Sarah*,*Gen* 20.18. The barren woman enioyes not the promise,which God made to them

that were maried, to haue iſſue, but principally ſhee is depriued of that promiſe that God made to *Abraham*, that he would increaſe his ſeede. Therfore let no man lightly eſteeme of children, as many do, which accompt them rather a charge, than a bliſſing, a trouble, than a benefit: for, as they bee arguments of the loue of God, as may appeare in *Hannah*, whoſe praier the Lord remembred, *1. Sam. 1. 19.* ſo they be meanes to increaſe mutuall loue betweene man and wife; for after *Leah* had borne a ſonne, ſhe was perſwaded her husband would loue her and keepe her companie, *Gen. 29. 32. 34.* Notwithſtanding, as godly children are a great gift of God, ſo the wicked are a great griefe to the parẽts; one a renowne, the other a reproach to them. Now manie will ſay, A good tree bringeth foorth good frute, & ſo condemne the parents, by their childrẽs impietie: but let no man iudge raſhly, for it falleth out ſometime by men, as in other matters: there are few trees that beare frute, but haue ſome windfalls; few gardens that bring forth flowrs, but haue ſome weeds; few men that haue iſſue, but ſome proue euill. *Noah* had *Cham* aſwell as *Sem*, *Abraham*, *Iſmael* aſwell as *Iſaac*, *Dauid* *Abſolom* aſwell as *Salomõ*: yet *Noah*, *Abraham*, & *Dauid* were the children of God. But I will omit this matter, and manifeſt my meaning by an example.

There is one that dwelleth by me, that is verie wealthie, who hath but three ſonnes to impart his liuing to, he hath beſtowed great coſt vpon the eldeſt to preferre him by learning, yet (preſuming of his patrimonie, as manie rich heires doo in theſe daies)

daies) he is either fooliſh, or vnfortunate, for hee yeelds in ſteed of wiſedome, wantonnes, for learning lewdnes, and for obediencie obſtinacie; yea, he had better haue bin put to Cart than to *Cambridge*, ſo he might haue reaped more profite, and haue eaſed his fathers purſe: but his other two ſonnes hee hath brought vp with litle coſt, & yet they increaſe his poſſeſsions by their paines; now this man at his death doth diſinherite his eldeſt ſonne, that procured his griefe, and bequeath it to the two yonger that augmented his gaine. Now in this caſe I demaund whether he may lawfully diſinherite his eldeſt ſonne, yea or no.

Tych. I doo not thinke that the prauitie of his demeanor, can barre him of the priuiledge of his dignitie: for the firſt borne were euer moſt to bee preferred, according as it is written; *If a man haue two wiues, one loued & another hated, & they haue borne him childrē, both the loued & alſo the hated: if the firſt borne be the ſon of the hated, then when the time commeth that hē appointeth his ſons to be heires of that which he hath, he may not make the ſon of the beloued firſt born, before the ſon of the hated, which is the firſt borne, but he ſhall acknowledge the ſon of the hated for the firſt borne, & giue him double portiō of al that he hath, for he is the firſt of his ſtrength, & to him belongeth, &c.* Deu 21.15,16,17

Phil. What dignitie hath the firſt borne aboue the reſt of his brethren, ſeeing they are al ingendred in one womb, & proceed al frō one woman, beſide that law you repeate was litle reſpected: for *Abrabā* had children of the hated, before the loued, *Gen. 18.*

4. of his concubines, before his wiues, *Gen.22.24.* and yet it is ſaid of him, he gaue all his goods to *Iſaac*, whom he had by *Sarah* his wife. *Gen.25.5.*

Tych. If the elder were not to be dignified aboue his brethren, what mooued the Lord to ſay to *Cayne*, that his brother *Abels* deſire ſhuld be ſubiect to him, and that he ſhould rule ouer him. *Gen.4.7?* Yea, what cauſed *Iaacob* to ſay to *Reuben* his eldeſt ſonne, thou art my might and the beginning of my ſtrength, the excellencie of dignitie, and the excellencie of power. *Gen.49.3?*

Phil. But is it not lawfull for a man to giue his poſſeſsions to whom he pleaſe?

Tych. Not in all caſes: for it is neither naturall nor agreeable to Gods word, for a man to giue his inheritance to a meere ſtranger, hauing both children and kindred, as it appeareth in the olde Lawe, where it is written, *If a man die & haue no ſonne, then ye ſhall turne his inheritance to his daughter, and if he haue no daughter, ye ſhall giue his inheritance vnto his bretheren, & if he haue no brethren, ye shal giue his inheritãce vnto his fathers brethrẽ, & if his father haue no brethren, ye shal giue his inheritaunce vnto his next kinſeman of his familie, and hee shall poſſeſſe it. Nombers.27.8. &c.* What was *Naboths* anſwere to King *Ahab* when he demaunded to buy his vineyard, *The Lord keepe me* (ſaith he) *from giuing the inheritance of my father vnto thee. 1.King.21.3.* it was this that made the King not onely to kill him, but (to extinguiſh all iſſue of inheritance) his ſonnes likewiſe 2.King.9. 26. *Naomi* came out of her Countrie of *Moab*, to

ſell

ſell a little parcell of ground at *Bethlehem*, not becauſe there was not anie would buy it, but becauſe ſhe was firſt to profer it to her kindred. *Ruth.4.3.* If *Naomi* might not ſell her owne to none but ſuch as were of her alliance, much more wee ought not to giue away our owne, from our children and kinſmen.

Phil. Indeed, as touching inheritance I hold with you, yet all be not inheritors by diſcent, but manie doo purchaſe by the pennie, and gather their goods by their paines, & therefore what reaſon is there, a man ſhould not diſpoſe of that at his owne pleaſure?

Tych. You ſay verie wel, but as there is no cauſe to conſtraine anie, to giue againſt his will, ſo there is no conſcience to abridge one of that benefite, he ſhould enioy by right, A man ſhall doo verie wel to giue ſeueral portions as he ſeeth cauſe, yet he ought to reſpect the ſuperioritie of his eldeſt ſon, that he make him not equall with his brethren, but as heis better by prioritie of birth, ſo to prefer him by ſufficiencie of liuing, which as it is moſt charitable by the courſe of nature, ſo it is beſt tollerable with the courſe of ſcripture: for it is written in the behalfe of the firſt borne, *Thou ſhalt giue him double portiõ of all that thou haſt. Deu 21.17.* meaning as much as to two of the others, *Iehoshaphat* King of *Iuda* had manie children, to whome (the text ſaith) hee gaue great giftes of ſiluer and of golde, and of precious things with ſtrong Cities in *Iuda*, but the greateſt thing of all which was his kingdome, he gaue to *Iehoram*: and why? it is there ſaid, *becauſe he was*

the eldeſt.2.Chro.21.3. ſo that the prerogatiue of the elder, is to be preferred aboue his brethren.

Phil. Is a man ſo bound to exalt his his eldeſt ſon of dutie, that he may not prefer others before him, of deſert? May not the yonger haue preferment by beneuolence, though the elder hath preheminence by birth? I ſee no cauſe to the contrarie, becauſe I haue examples to cõfirme it. *Iehoiakim* was the eldeſt ſon of *Ioſiah* that good king. *1.Chron.3.15.* yet *Iehoahaz* his yonger brother was preferred to the dignitie royal before him, *2.Kin.23.30.* *Eſau* was the eldeſt ſon of *Iſaac*, yet *Iaacob* his yonger brother got the bleſsing before him: ſo that it is a matter, not of coactiõ but election to prefer the eldeſt.

Tych. I know not what you may vrge by argument, but I am ſure your proofes are altogether repugnant, which vpon examination of your examples will appeare. For *Iehoahaz* although he were preferred to the regall regiment a time before his brother, it was by the choyce of the people, and not by conſent of his father, yet he was depoſed from the place within 3. moneths, and *Iehoiakim* his eldeſt brother inſtalled in his ſteade, according to right. *2.Kin.23.30-34.* As for *Eſau*, there wer three cauſes, that might lawfully depriue him of his dignitie; one was his owne greedines in ſelling of his birthright to his brother *Iaacob. Gen. 25.33.* Another was, his brothers diſsimulation which he practiſed with his father to get the bliſsing from him. *Gen 27.19.* The third was, the neceſsitie of Gods prophecie to come to paſſe, that the elder might ſerue the yonger. *Gen.25.23.* So that all theſe examples

ples do rather prolong the time to no ende, than approue your propoſition to be true.

Phil. Becauſe you both conuince me of the time for tedioufnes, and of my ſpeeches for prolixitie, I will cut off manie curious termes, and come briefly to the matter, and according to my firſt motion let me common with you in this manner; Is the eldeſt moſt diſſolute and inclined to euill, and are the yonger more diligent and forward to thriue? hath the father beſtowed a great portion of the other to prefer him by learning, and brought vp theſe hardlie to take paines for his liuing? is all his coſt caſt away vpon the other, and haue theſe yet receiued no profit for their paines? then what reaſon is there, to tie golde to the girdle of him that is graceles, and leaue a browne cruſt for them to chew that are wel guen? What wiſedome to beſtow abundance on him that will waſt it, and to leaue ſuch to thriue with a penie, that will proſper? Are men ſo bound to prefer the elder of cuſtome, that they will iniure the yonger without conſcience? No, no, A wiſeman will alter cuſtome after diſcretion, and diſpoſe his wealth according to wiſedome, hee will not leaue his riches to him that is riotous, for hee knowes full well, that a broken veſſell will holde no water, that wealth in his fingers, is like waxe againſt the fire, one will conſume with much heating, the other with much handling: hee conſequently conſidereth, that the leaud lauiſhing of his liuing after his death, vvill bee an argument to others, they vvere euill gotten by him ſelfe in his life, hee vvill therefore make him his heyre, not

vvhich

which is firſt borne, but beſt inclined, not the eldeſt, but the excellenteſt, he will (I ſay) giue moſt of his goods to ſuch a one, as by his owne life, he ſhall haue foreſight of his forwardnes to liue, and not to ſuch a one, as hath no regard to be reformed in his life; yea, hee will make him the better that is moſt obedient and dutifull to doo him good, this is the courſe Chriſtians ought to take, and for this they haue warrant by the word of God, and thus it may be prooued; Goods are the gift of God, and he hath appointed vs, not to doo as we liſt with them, like Lords, but to diſpoſe them well, as his Stewards, & therefore wee ought to haue a great regard of this, to beſtowe them on ſuch, where he that gaue them may be glorified, according to the Apoſtles teaching, *VVhatſouer ye doe* (ſaith he) *do all to the praiſe and glorie of God. 1. Cor. 10. 31.* If one ſhould giue his goods to his eldeſt Sonne, that taketh his felicitie in venurie, voluptuouſnes, or ſuch like, I would ſuppoſe the gift would be ſo far from Gods glorie, that it would rather be a meane to maintaine than reclaime him from ſin: and ſhall he not make another his heire, which is more worthie, becauſe he is elder and moſt wayward? Why? *Iaacob* was a verie godly man, and had two ſonnes *Reuben* & *Iudah*, *Reuben* vvas his eldeſt ſonne, yet he gaue his kingdome to *Iudah*, *Gene. 49. 4.* What made him diſpoſſeſſe his firſt borne of his priuiledge and Kingly honour? Nothing but his improbitie; for he vvas giuen ſo much to beaſtlines, that he did not let to defile his fathers bed; and therefore it is lavvfull for anie man, vppon ſuch leaude occaſions, to take

take the like course.

Tich. If parents should alter their disposition vpon euery smal displeasure, then they may make a Wil euery weeke, and yet neuer a wise one in the ende. A wise man, hath reason, to whome he giueth, and therefore is resolute when he giueth, he will be angry, and yet sinne not, that is he will not ready in his rage, to diminish his gift for euery grudge, but mitigate his wrath with wisedome, hee may well put vp some displeasures, that hath receiued manie pleasures, if one offence shall make a man froward, the remembrance of many forepassed benefits, may purchase his beneuolence. I speake this to this end, there is many a good man that hath vngodly children, yea and sometime they are most euill, that are eldest. but yet it were pittie they should be depriued of their dignity. *Iosiah* did not so much beate down Idolatrie, as his eldest sonne after him did set it vp, yet he possessed his fathers kingdome. 2. *King.* 23. 32 *Iehoshaphat* abolished al superstition as his father did afore, but his eldest sonne after him did erect it, yet he came to his fathers kingdome, 1. *Chro.* 21. 6. and therefore God forbid the elder son should haue iniurie for euery light occasion: for he runneth far that neuer turneth, and though it be long, it is better late than neuer.

Phi. I perceiue a great sound may come from an emptie Caske, much pith from a peece of weake eldet, and a great flame of a little bundle of bryers, but I will leaue the censuring of it to your selfe: if I shoulde reason with a scholler, I could forbeare him, because he is my better, or with one that is ignorant

norant I would ſuffer him, becauſe he is ſimple, but the wilfull I cannot permit, becauſe they are peeuiſh: your examples (I denie not) are ſingular, but your application is ſo ſingle that it woulde make a man ſtretch his lipps like a peece of leather, to heare ſuch a reaſon proceede from one that profeſſeth learning. I ſpeake of ſuch as haue preſent experiẽce of their childrens impietie, by their life, and you of thoſe that haue come to future filthines after their parents departure. *Iaacob* in his time ſaw his ſonnes vntowardnes, but neither *Ioſiah* or *Iehoſhaphat* did theirs, in their dayes: then how can theſe arguments agree, yet to mend the matter you ſay they runne farre that neuer turne, as though that were a reaſon worthy of recorde? why is not hee that giueth them grace to repent, as able to giue them goods to inrich them, either inferre that which is effectuall to the purpoſe, or elſe referre your ſelfe to cõmon ſenſe in iudgemẽt, if neither, then let vs deſiſt.

VVhether a reaſonable allowance may be taken for lending of monie.

Philogus Becauſe I will not prolong the time with any impertinent proteſtation, I will begin briefly with another queſtion: So it is, there is a neighbor of mine that is of great reporte for riches, who hath cõuerted his poſſeſſions into a peece of monie, and by reaſon of his age being not able to labour, he letteth his monie to get his liuing, there reſorts of al ſortes to borrow of him, to the poore he lendeth only for loue, to the rich for loane, now my deſire is to knowe whether hee may lawfully take

Vſurie

Vſury of the rich yea or no?

Tich. If wee diſpiſe the droane that liueth by the honie, & the caterpiller that conſume the fruit, ſhall we ſupporte him that ſucketh the lucre of our labours? neither doe I thinke that Vſury may bee admitted or excuſed in regarde of our external eſtates, or any ſuch ſiniſter circumſtances, for it is both generally and flatly forbidden, *Thou ſhalt not giue to Vſurie to thy brother, as Vſurie of monie, Vſurie of meat, Vſurie of any thing that is put to Vſurie. Deut.23.19.*

Phi. Yet you omit that you ſhuld remember, for it followeth further in that place you produce, *Vnto a ſtranger thou maiſt lend vpon Vſurie, Verſ.20.* wherby it appeareth Vſury was then permitted, & yet there was ſome difference to whome it was done.

Tich. It was not reſtrained frō ſtrangers, rather for the hardnes of their harts at that time, than becauſe the thing it ſelfe was tollerable, but God forbid we ſhould by that liberty practiſe it as lawfull, for you muſt note, it might be offered to none but ſtrangers (ſuch as were addicted to Idolatrie & enemies to religion) but to their brethrē (which were inclined to the true ſeruice of God) it might not, therfore amongſt vs which be Chriſtians (being all brethren by profeſſion) it may not.

Ph. You are greatly deceiued herein for it apeareth by the yeare of freedom, that not only one neighbor but one brother, haue takē Vſury of an other, theſe are the words: *At the terme of ſeuē years thou ſhalt make a freedome, & this is the maner of the freedom, euery creditor ſhall quite the loane of his hand which he hath lent to his neighbour, he ſhal not aske it againe of his neighbor nor of his*

brother, for the yeare of the Lords freedome is proclay-
med, Deut. 15. 1. 2. So that I can ſee no cauſe but that the rich may lawfully paye vſury, and ſo much the rather becauſe that yeare of priuiledge was in reſpect of the poore, but as for the rich creditor he had no eaſe by that order but might be conſtrayned to pay, for ſo it appeareth by the wordes, *that which thou haſt of thy brother thy hand ſhall remit, Saue when there ſhall be no poore with thee. Deut.* 15. 3. 4. yea, and there bee diuers places of proofe in the ſcripture whereby one may gather that Vſury is prohibited in reſpect of the poore and not of the rich as apeares in *Exod.* 22. 25 where it is written, *If thou lend monie to my people, that is to the poore with thee* (he ſaith not to the rich with thee) *thou ſhalt not bee as an Vſurer vnto him, ye ſhall not oppreſſe him with Vſury*: and for further confirmation, I referre you to *Leuit.* 25 37. 38. where the matter in effect diſſents not from this. Theſe be the wordes, *If thy brother bee impouerished and fallen in deacay with thee, thou ſhalt relieue him &c. thou ſhalt take no Vſury of him nor vantage, &c.* what can be more properly and emphatically ſpoken in reſpect of the poore than this without any regard of the rich: for indeed you pretermit two things you ought to expend: the firſt is the abilitie of the borrower, the next is, the cauſe that induceth him to borrow, his abilitie is ſufficient, the cauſe is ſuperfluous: ſufficient, becauſe it rather exceedeth thā is equall with the liuing of the lender: ſuperfluous, becauſe it rather proceedeth of ſome couetous forecaſt, for commoditie than vpon any vrgent vſe of neceſſitie, and therefore what deede of charitte

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is it to lend ſuch a one as needes not, *Luk.* 14.12. or if hee borrow, what reaſon is it the lender ſhould not be partaker of his profite.

Tich. Your ſayings are very ſenſuall, and be rather meanes to animate many, than reſtraine any from euill, wherein you take a confuſed courſe to maintaine ſuch a monſtrous ſinne as Vſurie is, for the next way to quench fire is not to powre on oyle, or to driue away the dropſie to followe drinking, neither is it the beſt courſe to abādon Vſurie by excuſing it: if the Apoſtle would haue vs to abſtaine frō al appearance of euil, 1. *Theſ.* 5.22. how horrible is it to become approouers of euill? I perceiue that the drift of your long diſcourſe is to no other ende but to proue that Vſurie may be taken of the rich; yet I cannot finde it lawfull for them to giue it, the Prophet *Iheremie* confeſſing his integritie amongſt the wicked (which did curſe him without cauſe) to cleare himſelfe altogether of the blotte of Vſurie ſaith in theſe wordes: *I haue neither lent on Vſurie, nor men haue lent mee on Vſurie. Iherem.* 15.10. ſhewing thereby that it is a ſinne aſwell to giue, as to take intereſt.

Phi. I perceiue he that deales with knottie wood muſt not want an yron wedge, and yet I ſee no reaſon why that ſingle proteſtation of *Iheremie* which you obiect, ſhould confound the double confirmation of *Moſes* which I alleadge: Notwithſtanding I confeſſe that ſame ſaying of *Iheremie* is ſingular, as hee placed it, although it be but ſimple as you apply it; for if you vnderſtand it ſimplie by the verball ſenſe, then you ſhew your ſelfe ſo ſimple that you

bee voyde of all ſenſe; for I neuer read of any godly Prophet that did euer let or take monie to Vſury, neither was it like that he whoſe calling was ſo excellent by inſpiration, would haue his life to ſauour of ſuch corruptiō: & what though the Prophet doth by a *Simile* make a mention of Vſury to ſome intricate end, doth it follow that the naming of it ſhal make the thing to be nocent, without exception? Therfore no doubt you are greatly deceiued herein, for thoſe wordes (*I haue neither lent, or men lent me to Vſury*) are vſed of the prophet for two principall endes: The firſt is by *Synecdoche pars pro toto* (to ſet forth the ſimplicitie of his calling) ſhewing that he was as well cleare of that, as of all other worldly matters and meanes which might either bee impediments to his profeſsion, or giue any occaſion of curſing: the next is by a Metaphore drawn from an act of the accidents (to note the peruerſitie of the people) who exclaymed againſt him as bitterly (and yet without cauſe) euen as the poore doo when they are grieuouſly oppreſſed by the Vſurer, which outcries are ſometime ſaide to be ſo pitifull that they pierce the skies. *Eſa.* 5.9. now becauſe here may riſe ſome ambiguity in this latter aſſertion, I will proue it ſufficiently by reaſon, for your better reſolution, It ſeemeth by all ſenſe and reaſon that the original of theſe outcries ſhuld proceede from the poore, firſt becauſe they of all others haue moſt occaſion to borrow, and whether ſhould they repayre but to the rich? next, becauſe when they are oppreſſed (by reaſon of want) they can not vſe thoſe remedies the rich may,

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and it is this that makes them to exclaime againſt them. Yea to conclude theſe exclamatiõs can neuer be conſtrued to come from the rich: for they will ſooner crucifie than curſe the poore, becauſe (as *Salomon* ſaith) he maketh his goods his ſtrong Citie *Pro.* 10.15. beſides that the ſame wiſe man ſaith in another place, his friends are many. *Pro.* 14.20. ſo what by the helpe of his riches one way, and the furtherance of his friends an other way, he will vſe his remedie by reuengement not by exclamation.

Tich. Your diſcourſe is ſo long that I may iuſtly cut ſhort your logitiã cauils, with a laconian quib & yet your matter is more tedious to remẽber, thã troubleſome to anſwere, but becauſe I haue other prooſes apliable for this purpoſe, I will ouerpaſſe ꝑ I could impugne, & infer that you cãnot refel. That famous Citie of *Ieruſalẽ* being deſtroyed, the Lord by the mouth of his Prophet ſhewing the cauſe that prouoked him therto (amongſt many other iniquities) noteth this for oee, *Thou haſt taken vſury & increaſe, & haſt defrauded thy neighbour. Ezek.* 22.12. no doubt this ſaying was ſet downe for 3. cauſes, 1. to ſhew vs that it was a horrible ſin, and that in meaſure amongſt the reſt it procured parte of the puniſhment; ſecondly that we might by this example ſhun it; thirdly that it was not one but many ſinnes that cauſed the deſtruction of that Citie.

Phi. I cãnot denie but that Vſurie was much vſed in that citie, yet I cã ſee no cauſe therby that ſhould make me to yeeld to your argumẽt: for the Lord in that place meaneth not the intereſt that one richmã taketh of an other, but the vſurie that the rich tooke

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of the poore by oppreſſion, & that we may perceiue apparantly in the 5. of *Nehemiah*, where the rich, had gotten from the poore all their landes, houſes vinyardes, corne, & what they had into their hands verſe 11. Inſomuch as the exclamation of the poore of that Cittie, was very pitifull againſt the rich, vntill ſuch time as the ſame Prophet did make a mitigation thereof: So that the intruſiō of your laſt poſition is nothing to the purpoſe; becauſe our talke tendeth onely for the taking of intereſt of the rich.

Tich. You ſtill inuert my proofes at your owne pleaſure, but yet I ground not my opinion, vpon your perſwaſion, for I cannot ſee but that Vſury is very contemptible. The Prophet *Dauid* declaring who ſhould dwell in the Tabernacle of God, he nameth him to be one in the number *that hath not giuē forth vpon Vſury. Pſal.* 15. (this is ſpoken generally without exception of perſons and that is cleane oppoſite to your opinion) ſo conſequently wee may gather, that he that doth contrary ſhallbe excluded according to the alluſion of the Prophet *Ezekiel, He that hath giuen foorth vpon Vſury or taken intereſt ſhall not liue. Ezek.* 18.13.

Phi. I perceiue your principal proofes conſiſt in your laſt poſitions, which I haue no doubt to refute as well as the reſt. The Euangeliſt *Luke* recordeth a ſaying that ſhould be vſed by our Sauiour Chriſt, which is this: *It is a bleſſed thing to giue rather than to receiue. Act.* 20.25. Now if you ſhould demand how I could proue theſe wordes by any other part of the Scripture, my anſwere ſhould bee, I knowe not

not (for the like literall forme, is not to bee found) but if you ſhould aske, why I beleeue thoſe bare words to be true? thē I would anſwere, the effect of them may be gathered (though not orderly, yet ſufficiently) by the words of our Sauior Chriſt in manie other places in the ſcriptures. Euen ſo, touching your authorities & places you produce, I perſwade my ſelfe they are altogether pronounced agaynſt ſuch as oppreſſe the poore: if you ſhould aske mee how I could proue it? I might anſwere, I knowe not: for there is no one ſpeciall place of proofe for it. But if you ſhould demaund, what reaſon ſhould inforce me to ſay ſo? then I would make this aunſwere, If you confer all places of the Scripture together, tending or pertaining to this purpoſe concerning Vſurie, it will appeare that euerie part hath a ſpeciall reſpect to this ende, to ſupport and profite the poore, and to repreſſe the rich from oppreſsing them: whereof as I haue ſhewen you ſome examples of it before, ſo for your further confirmation, I referre you to *Eſa.5.8. Amos.8.4.* others at your owne leaſure you may looke out.

Tych. As no man doubteth, but that the word of God is of ſufficiencie of it ſelf without circūſtance, yet there is reaſon to make a doubt of your bare ſurmiſe without authoritie, ſeeing we all knowe it is a courſe wooll will take no colour, & a bare matter that will beare no argument. *Salomon* that wiſe man, doth note the ſinne of Vſurie by this ſentence, *He that increaſeth his riches by vſurie and intereſt, gathereth them for him that will be mercifull to the poore. Prou.28.8.* the Lorde will not onely abridge

his daies (for the wicked ſhalbe ſoone cut off) but alſo thoſe goods he hath gathered ſo vngodly together (how hardly ſoeuer he had them) ſhall bee taken from him, and left to ſuch a one as ſhall better beſtowe them. I pray you, doo but conſider into what an intollerable extremitie the people were brought in the time of *Nehemiah* by burdens of vſurie and exactions, inſomuch, as if the ſame Prophet had not ſpeedely ſought a remedie, there had followed great confuſion vpon it. *Nehem.5.* And no doubt, if good lawes had not been prouided to repreſſe it amongſt vs, it would haue cauſed ere this day, as great calamitie in *England*, as it did then in *Ieruſalem*. So that you may plead what you pleaſe euerie way to excuſe Vſurie, but I ſee no reaſon anie way to admit it.

Phil. Hee that wants wood, will rather burne turfe, than be without a fire; & he that lacks matter, wil rather multiplie words, thā ceaſe frō reaſoning: who would thinke you ſhoulde giue ouer ſo many good arguments, to relie vpon this laſt allegation of *Salomon*, when indeed his intent is cleane contrary to your interpretation: for hee meaneth thoſe that gather their goods by intereſt of the poore, and not of the rich, yea, and (that which is more malignant) thoſe that ſpare the rich, & pinch the poore: which may be gathered in another place in his Prouerbes, *Hee that oppreſſeth the poore to increaſe himſelfe, and giueth vnto the rich, ſhall ſurelie come to pouertie. Prouer.22.16.* As for that matter of *Nehemiah*, I meruaile you implie it ſo impertinentlie, hauing prooued before that it pertaineth to the oppreſsion

preſsion of the poore: and that may more euidently appeare vnto you by the Prophets owne proteſtation, who (the better to beate downe Vſurie, and to mooue the rich to remorſe) perſwadeth them by his example to be good to the poore: For (ſaith he) *euen I and my brethren and my ſeruants doo lend them money and corne: I pray you let vs leaue of this burden. Nehe. 5. 10.* As for your laſt aſſertion, touching our Lawes againſt Vſurie, certes they are verie well prouided: for albeit they reſtraine the vnreaſonable loane for lettage, yet they admit ſome competent allowaunce for lending: (I mean not of the poore but the rich) otherwiſe, mē may want ſometime of a ſodaine, but they may be bolde to borrowe at leaſure. So that all your obiections, be rather needleſſe for prolixity, than neceſſarie for probabilitie.

Tych. I remember there is a common ſaying, that hee that is once wet, cares not how deepe hee wade; ſo it ſeemeth, that you hauing ouerſhot your ſelfe in your ſayings, care not how you maintayne them by ſhiftes, our S. Chriſt hath giuen vs a newe commandement (not to lend for lone as the *Iewes* did in their daies) but (ſaith he) *Lend looking for nothing againe. Luc. 6. 35.* what ſay you to this?

Phil. I ſay, it were beſt to intercept you with ſome other ſentence, that might barre the borrower from all the benefit; could you be content to lend a ſumme of money to your friend at his inſtance, and take this peece of ſcripture for paiment at your day? I thinke not. Our S. Chriſt doth not onely wil vs to lēd looking for nothing againe, but alſo in the

ſame chapter, *of him that taketh away thy goods, ask them not againe, Luk. 6. 30.* yet his meaning is not by theſe words to maintaine wrong; for if wee bee forbidden to couet our neighbours goods, much more we may not violently take them awaye: neyther doth he meane by lēding looking for nothing againe, that a man ſhould looſe al when he lendeth; for he willeth vs to do, euē as we wold be done to; then what is he will lend to looſe all, albeit he could be content to borrowe and brooke all? Beſides, to detaine a mans dutie, it is a great argument of impietie, and that may appeare by the Prophet *Dauids* ſaying; *For* (ſaith he) *the wicked borroweth, & paieth not againe, Pſal. 37. 21.* Therefore you muſt not conſter the Scriptures by the literall but the myſticall ſenſe, as hauing regard to the time when, & to the end wherefore it is ſpoken: and conſequentlie you may perceiue that all your poſitions, are diſcrepant from your opinion. Now hauing attended & anſwered all your obiections with patience: you haue reaſon to heare a little what I can alleadge for proofe: for indeede, it is the part of a cunning Chirurgian, not onelie to purge the wound from corruption, but to applie a plaiſter to cure it. But to the matter; The new Teſtament may be a teſtimonie with me: for all other particular ſinnes (as couetouſnes, extortion, and ſuch like) are expreſſed & ſet downe, but as for vſurie there is no mention made of it, ſauing in one place, where it appeareth by the words of our Sauiour Chriſt, that vſurie is rather admitted than adempted, (whē he reproued the ſloathfull ſeruant, that vnder idle excuſes made

no profite of his talent) *Thou oughtſt* (ſaith he) *to haue put my money to the exchangers, and then at my comming ſhould I haue receiued mine own with vauntage.* Mat. 25. 27.

Tych. If the Surgeon you ſpeake of coulde no better cure by his arte, than you cõuert me by theſe arguments, he ſhould rather procure a putrifaction than a purgation; for there is neither ſenſe nor ſequele in your aſſertion: becauſe vſurie is not expreſſely named in the newe Teſtament, you will conclude *ex conſequenti* that Vſurie is no ſinne. What a paradoxe is this? is not the affection the cauſe of the action, the intent, the procurer of the attempt: why then, it is impoſsible but that vſurie ſhould be comprehended & condemned with couetouſnes; for where there is no auaricious deſire, men will lend for loue without lucre: and ſeeing couetouſnes is the roote of all euill, it is no maruell, though Vſurie be a branch of it. *Thou oughteſt to haue put my mony to the Exchangers* (ſaith our Sauiour Chriſt) *ergo* (ſay you) Vſurie is tollerated. What a parabolicall proofe is this? are we now to learne the purport of a parable, when indeede it is not to be beleeued ſimplie but ſignificantlie, not according to the circumſtance of the matter, but the ſubſtance of the ſenſe, and the doctrine, that may be deduced from it, thus your ſimple handling of your two laſt propoſitions, may bewray the looſenes of all the reſt of your allegations.

Phil. I haue read that the Tigreſſe milke the more it is ſalted, the leſſe it is ſeaſoned, that the Cipreſſe tree the more it is watred, the more it withe-

reth, ſo it fareth with you: for my reaſons the mōre forcible the les effectuall they be to perſwade you, whether I ſhould impute it to your ignoraunce, or obſtinacie, I knowe not: but no doubt to erre, and excuſe it is a greater argument of wilfulneſſe than wiſedome; you ſay Vſurie is included within couetouſnes, for where there is no greedie deſire, men will lend for loue onely, by this reaſon, hee that letteth his land ſhalbe reſtrained of his rent, for if his deſire were not couetous, he might aſwel take God amercie as money, what a concluſion were this, you would haue men, liue by the aire like the Elephant, when you abridge them of their lawfull courſe to increaſe. You proceede further and ſay my proofe is parabolicall? I confeſſe it, yet it followeth not it ſhould be improbable? The husbandman that ſoweth the ſeede (albeit he referreth the bliſsing to God) yet he hath great regard of the ground; and ſhall wee that read a parable (although wee reſpect chiefliе the ende and effect of it) neglect the matter that doth manifeſt the ſame? Is it poſsible that the myſterie beeing ſerious and ſingular, that the matter ſhould be light and ſiniſter? Would GOD bewraye his heauenly Wiſedome, by ſimilitudes without ſenſe, or not worth our obſeruation? I denie it: for his diuine prouidence diſpoſeth al things to a good purpoſe. The end of the parable of *Diues* and *Lazarus*, is to terrifie vs frō hardning our harts againſt the poore, yet there is ſomewhat elſe to bee obſerued in the matter of that parable: for I beleeue that after death euerie one ſhall goe immediately either to heauen or hell, as there be manifolde proues

in the ſcripture, ſo I haue a manifeſt exãple of this euen of *Diues* and *Lazarus*. The like I may ſay by the other parable, although the efficient end therein was to reproue the ſlothful ſeruãt, becauſe he made no vſe of Gods benefits; yet we may perceiue that the matter beſides doth not only import but aproue that it is better to imploy our treaſure to ſome profit by exchaunge, than to hide it in the earth to no ende by excuſe; for Gods gifts are abuſed if they be not vſed. Therefore let vs not ſo lightlie eſteeme of parables, knowing to what ende our S. Chriſt vſed them, *that the people by ſeeing might ſee & not perceiue, and by hearing might heare & not vnderſtãd thẽ. Mat.* 13.13. Now, if we ſhall both hear & ſee thẽ & yet (by reaſon of our curious conſtructions) neither vnderſtand or perceiue thẽ, ſhal not thoſe parables, nay that people procure our greter cõdẽnatiõ?

Tych. Although in worldly matters (for lucre ſake) wee deale rather ſubtilly than ſimplie, yet in matters of Religion, wee muſt not wreſt the word of God to our wills, by cunning without conſcience; for that is the diuine rule of all humane reaſon. It is an eaſie matter by follie to make a peece of good timber to ſerue for burning as for buildings as many places of the ſcripture by cauilling, aſſoon to bolſter as to bridle ſin. But what of that? If mẽ (euẽ in matters of no momẽt) are ſo circũſpect that they wil not put that to burn that is meete to build with, how much more ought wee (in a cauſe of conſcience) to be carefull, wee applie not that to ſupport which is meete to ſuppres ſin? If all I haue ſaid will not ſerue to ſatisfie you, yet in this reſpect Vſurie

is not to bee permitted, becauſe the Apoſtle *Paule* teacheth vs to *ſhun things of euill report*. Therfore, ſeeing there is nothing more odious and opprobrious amongeſt vs than Vſurie (to auoide the verie occaſion of euill) it muſt not bee practiſed but expelled.

Phil. Either you delight to vrge argument to no ende, or els you are ouerweened with the ſufficiencie of your owne wit; then I ſhall ſooner beat the truth into your head with a hammer, than remooue your determination with reaſon, for *There is more hope of a foole* (ſaith *Salomon*) *than of him that ſtandeth in his owne conceipt*, and yet of both the foole is more to be borne with: for he erreth of ignorance, the other of malice. It ſeemeth you are put to great penury, by your laſt poſitiõ, for therby we may aſwel ſhun that which of it ſelf is abſolutely good, as that which cõmonly by occaſion is euil, and this was the iniquitie of *Ionah*, who being willed by the Lord to goe preach at *Niniue*, hee went another way, (yet the word of God is excellent and worthy to be preached, & the cõmandement giuen him expediẽt to be performed) what was the cauſe of his contempt? nothing els but for feare he ſhuld be euill ſpoken of. *Ionah. 4. 1, 2. &c.* Thus he did omit that which was good and meete to be done, for feare of the euill might follow of it. But admit the Apoſtle perſwadeth vs to ſhunne ſuch things as be ſiniſter and of euill report: yet thoſe wordes condemne not vſurie, as it may be vſed; for if you note the originall of that report, it will appeare that it is the extremitie of the rich that vrge the poore to cry

out

out vpon them, and hereof consequently riseth this euill reporte. *Nehe.5.verse.6.9.* so that this position is preposterous, for our conference concerneth the rich, and not the poore.

Tich. Yet there remayneth one thing that commeth fitly to my remembrance for this purpose, our first father *Adam* after his creatiō was put into the garden, to dresse and keepe it, and after his fall, hee was enioyned to get his liuing, *In the sweat of his face:* whereby I gather that all Christians ought to liue in some good vocation; nowe the Vsurer hath none, therefore for want of a calling he must needs be condemned.

Phi. What a simple Silogisme is this? the Gentleman that letteth his lande, will haue a reasonable rent to liue by, the marchant that selleth his ware wil take a reasonable gain to saue by, yea al mē that haue any dealings will haue some deuise to get by: and shall he that hath monie be only barred of that benefite, as though it were not as tollerable to vse the lawfull meanes to profite by monie, as in any other matter?

Tich. I grant so too, but in Vsury nothing is to be taken of couenant but of curtesie.

Phi. What a ridiculous reason is this? You will allow al other men to be circumspect in bargaining for their owne benefite, but binde him that letteth his monie to the benetiolence of others; those may worke surely for their owne profite, this simply at other mens pleasures; when indeede it is no wisedome for a man that lends to tie his libertie at anothers election, nor conscience in him that borrow-

eth, to receiue a benefit without amends? But I pray let me demaund one queſtion of you? We haue hitherto contended about Vſury, but what call you Vſurie?

Tich. We terme that Vſury which is taken ouer and beſides the principall that is lent.

Phi. If it be Vſurie to take any thing more than the principall, who is not a Vſurer? The Gentlemē will require, the husbandmen will rayſe, the tradeſmen will rate, in ſelling of their land, corne, & ware a proportionall price according to the time of payment: now if Vſurie be after your definition, theſe aſwell as the Vſurer doe ſin, though they deale not in like ſorte: for Vſurie extendeth not onely to monie, but alſo to meat, or any thing that is put forth. *Deut.* 23.19. What a proper expoſition is this, that men may take no allowance to liue by without offence. It ſeemeth you would haue them ſpend all they haue firſt, and then to ſee what they can gather without a beginning: he that doth in this ſorte prouide for his family, is no better than an Infidell by his folly. And therefore it is no maruaile, you haue vſed ſolong a circumſtāce without ſenſe, ſeing you are ignorant of the foundation you defend: for Vſury is not the reaſonable, but the vnreaſonable, taking of any ouerplus aboue the principal: which the Prophet in reſpect of the poore calleth a burthen, *Neh.* 5.7.10. So according to my former conference I fully conclude, that although Vſury is prohibited to be taken of the poore, I ſee no reaſon it ſhould be remitted of the rich.

VVhether the Rich or the Poore are to be accompted moſt bleſſed.

Philogus I might moue a queſtion concerning the ſtate of men, whether the rich or the poore are to be coũted moſt bleſſed? for riches are the gift of God and therefore I would think him moſt happie, vpon whome, God moſt aboundantly beſtoweth his benefites.

Tich. If wee conſider of men by their externall eſtates then it is hard to iudge who is moſt bleſſed: for in that reſpect as *Salomon* ſaith *all things come alike to all, and the ſame condition is to the iuſt and the wicked. Eccleſ.* 9. 1. *Lot* had aboundance of wealth, ſo had *Dives*, one was iuſt and ſaued, the other wicked and damned, *Lazarus* had leſſe than both, yet his ioye was equall with the beſt: ſo that your antecedent is doubtfull, and your concluſion indirect, becauſe pouertie aſwell as proſperitie is Gods gift, *Pro.* 14. 31. and therfore ſeeing the greateſt gift is not goods but grace, the poore being partaker thereof, may be more bleſſed than the rich.

Phi. Yet this is no reaſon to diſanul my argumẽt, for as God giueth goods, ſo hee can giue grace, and both thoſe bleſſings meeting, muſt needs make that man more bleſſed thã him that hath but the benfite of one, for though golde be good, yet being beautified with pearle it is more precious according as a learned diuine ſayd. *Iuncta virtus fortior.*

Tic. There is no man will denie but that goods of themſelues are ſingular good, yet moſt will ſaye,

that ſuch are ſeldome ſeene that can well vſe them, beſides ther be ſome ſpeciall reaſons, why the poore by all preſumptions ſhould be preferred before the rich into heauen; riches make men high minded. *Nabucadnez-zers* heart was lifted vp, and why? (the text ſayth) *becauſe of his riches. Ezeki.* 28.5. Riches makes vs forget God: *Dauid* ſaid he ſhould not be mooued, when ſaide hee ſo? it appeareth by his owne ſpeech, *in his proſperitie. Pſalm.* 30. 6. Riches withdrawe vs from well doing: The ruler was very heauy when he heard he could not poſſeſſe eternall life, vnleſſe hee parted from his liuing: and why? for the Euangeliſt ſaith, *hee was merueilous rich. Luke.* 18.23. Riches makes men bolde to doe euill, whereas pouertie bridleth the poore from many euills. *Prouerbs* 10. 15. To be briefe richmen haue ſo many temporall conſolations, that they little regarde any ſpirituall conſiderations: Therefore as he that is emptie ſhall with more eaſe enter in at a ſtraight gate, than he which beareth a great burden; ſo the poore (who haue none of theſe impediments) ſhall with more facilitie obtaine eternall felicitie, than the rich (who by reaſon of their aboundance) ſhall goe to heauen as a Camell through a needles eye.

Phi. Your long proteſtation is more prepoſterous than pertinēt, for as no man doubteth but that proſperity with godly gouernment is good, ſo none can denie but that pouertie with the feare of God is cōmēdable. *Pro.* 15. 16. Yet as you ſay, ſuch are ſeldom ſeene, that can wel vſe welth, ſo I may alleage ſuch are rare to finde that can poſſeſſe pouerty patiently.

Riches (say you) make men high minded; and yet the deuill hath other deuises to drawe poore men to pride: he hath many engines to work euill with, and can allure men to one sinne after many sortes, as wealth may inflate the rich man, so knowledge may puffe vp the poore man, and sometime hee that wants both, is prowde in his owne conceipt: riches makes vs forget God (say you), so doth pouertie, for this cause the wiseman desired to be kept from it, *least he fall to stealing and so forget the name of GOD. Pro.* 30.9. As the rich man hath many temporall consolations, and the lesse regardeth any spirituall meditations; so the poore man hath so many temporall miseries, that it makes him often dispaire of Gods mercies. Therefore as there is no difference of danger to escape *Scylla*, and to rush vpon *Caribdis*, so there is no equalitie of euill to sinne either by excesse or by extremitie.

Tich. It appeareth by many places of the Scripture that the poore are most preferred, and more to bee regarded than the rich, for although in this world, the mightie ouermaister them, yet in the world to come God hath chosen such to confound the mightie: 1. *Cor.* 3.27. albeit here they are dispised and ate of no reputation, yet the Apostle saith, God hath chosen them to bring to naught things that are: 1. *Cor.* 1.28. Againe our Sauiour Christ saith *Blessed be ye poore, for yours is the kingdom of God. Lu.* 6.20 now on the contrary he saith to the rich, *Woe be to you for you haue receiued your consolation. Lu* 6.24. The Apostle *Iames* saith *God hath chosen the poore in this life to be heires of eternall life Iacob.* 2.5. but hee willeth

the richmen to weepe and howle for the miſeries ſhall come vpon them. *Iacob.* 5.1.

Phi. I maruaile you prolong the time with ſuch friuolus poſitions, as though God had ſo peculiarly choſen the poore, that hee hath vtterly excluded the rich, as for thoſe exclamations that are threatned againſt the rich, it is not againſt ſuch as vſe their riches well, but wickedly: and the like I may ſay, as for thoſe bleſſings that are vſed to the poore, it is not ment by ſuch as are poore in eſtate and haue little to liue on, but by ſuch as are poore in ſpirite, and renounce their owne righteouſnes. *Eſai.* 6.2. for if the poore man doth contemne his croſſe, hee ſhall be puniſhed aſwell as the rich man that abuſeth his benefite.

Rich. I perceiue you and I ſhall varie in argument: for you drawe your ſpeech, by imagination what a richman ſhould be, and I decipher them by contemplation, what they commonly be, if it were poſſible to finde ſuch a one as you ſet foorth, then your propoſition could no way be imperfect.

Phi. I haue read in the ſcriptures that *Iob* was a very rich man, and yet he vſed his goods verie godly as may appeare by his proteſtation made in his extremitie concerning his integritie. *Iob* 31.16. *Zacheus* was a rich man, yet he vſed his wealth verie well, he gaue one halfe to the poore, and proffered reſtitution foure folde to ſuch as hee had offended: infinite are the examples I couldc recite, but two ſhall be as good as twenty to reſolue you.

Rich. What doth the view of the vertuous examples of others anaile vs, ſeeing we haue no prac-

tiſe of their proceedings amongſt vs, you ſhould do well to ſhew where any of theſe benefactors are.

Phi. It is not neceſſary to note any by name, yet this I can ſay, there bee ſome that are good to the poore at their doores, a few that will help their friendes in diſtreſſe, otherwiſe as I doo not loue to looke into the dealings of many, ſo I can ſay little of the diſpoſitions of moſt.

Tich. They ſay that one ſwallow is no argument of ſummer, nor the *Aethiopians* white teeth cannot make his face faire, neither may the forwardnes of a few, be a generall preſumption for all that be rich, It were hard if amongſt many bloſſomes all ſhould proue blaſts, or amongſt many rich men, all ſhuld be miſers, but yet if you marke the maner of ſuch as doo good, you ſhall finde they either doo it grudgingly or glorionſly, and that was the fault of the *Phariſies*, one doth a pleaſure, and but ſeldome, and yet he muſt ſpeake of it very often, hee cannot be content to doe good before God who can make reſtitutiõ, but he muſt haue it known to the world, that laugh at his vaine oſtentation, to giue, it is good; the deede is charitable to him that hath need, but not acceptable to God, becauſe he ſinneth if he doth it not ſimplie: and ſurely hee that braggeth or vpbraydeth where he hath done good, deſerueth no better amendes than his owne mouth. Other there be that be wealthy, that wil hardly parte from a pennie by their life, but giue great promiſes of much after death, and yet I think if they could carie it with thẽ, they would hardly leaue it behinde. It is a wonderfull thing that ſuch men as almoſt

haue

haue no heires to inherite, no cause to be couetous, no reason to hold fast, should shewe themselues so wretched to the world, that they will crucifie theyr owne carkasse for want of cost, and sooner die than depart with ought to doo another pleasure. Alas, what possibilitie of preferment is to be expected of such a person, that will yeeld no likelihood of liberalitie by his life? Besides, doo they thinke, one can feede vpon faire wordes, or prosper by bare promises? Why, he may goe long barefoote that tarries for dead-mens shooes, and yet when he hath them, they wil not be worth the wearing: for I haue knowen such, as haue promised golde hils by their life, that haue performed but durtie dales at their death: It is but a fetch of fraudulencie, yea oftentimes the cause of farther incõuenience, to bring one in hope of hauing a thing, and then to delude him at the last with nothing. These should doo well to remẽber the Wisemans words, *to doo good before they die.* For it is far better they should send their workes afore them, than they should follow after them, & it is a greater worke of charitie for them to doo good by their life freely, than to doo it after their death forcibly. Wel, to be briefe, let this suffice, where there is one that doth good with his goods, there are a hundred that doo hurt with them.

Phil. If I should make as long a description of the poore, as you haue made a vayne inuection against the rich, you might iustly say, I vse more words than wit, both because your circumstance of speech, is nothing to the substaunce of the matter, as also, because if both their euills were weyed

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together in an equall ballance, although they differ in exterior estate in regard of liuing, I feare me they would not be inferior in interior deserts in respect of their liues: for as you say of the rich, so amõgst the poore for the most part there be manie that bee leaudly addicted. But because it is a needlesse discourse to discouer them, I will omit that, and to the matter; *The good man* (saith *Salomon*) *shall giue inheritaunce vnto his Childrens Children. Prouerbs. 13.22.* then it seemeth, such as haue nothing to giue, are vngodly. But the Prophet *Dauid* doth make it more manifest: for (saith he) *I neuer saw the righteous forsakẽ, nor his seed begging bread Psa. 37.25.* If we conster this by the contrarie, what should I say, is not pouertie an argumẽt of impietie?

Tych. It is a perillous thing to giue any peremptorie iudgement of the poore, considering what the *Psalmograph* saith, *Blessed are they that iudge wiselie of such.* What though *Salomon* saith, *The good man shall giue inheritance, &c?* Yet that is no consequent to condemne the poore, that haue nothing to part with? For the Scripture saith, *God hath chosen such. Iam. 2.5.* Besides that, the *Prophets*, nay the *Apostles*, yea *Christ* himselfe was but poore, & had no worldly possessions to dispose; yet we must not say they were impious: therefore that position was ill put in, and your latter to as little purpose. For though *Dauid* in his dayes neuer sawe the righteous beg their bread: yet since, we haue seene in the Scripture an example to the contrarie, for *Lazarus* lay begging at the rich mans gate, and yet his soule did rest in *Abrahams* bosome.

Phil. You muſt conſider there are diuerſitie of pouerties: *Dauid* was a King, and yet in regard of a richer, he counted himſelfe but poore; for ſaith hee (to his ſonne *Salomon*) *According to my pouertie haue I prepared for the houſe of the Lord. 1.Chr.22. 14.* Now, I ſpeake not in reſpect of a competent liuing, for it was that, the Wiſeman moſt deſired; neither of him that hath but a little to liue on, for with the feare of God, it is better than great treaſure and trouble with it. *Prou.15.16.* but of ſuch as cannot ſupport themſelues, but by the beneuolence of others, as the beggar doth.

Tych. Why, hath not God ordeined ſuch as inſtruments to trie the hearts of the rich? and ſhal we ſo badlie accompt of beggars?

Phil. Yet the workman is more woorthie than the inſtrument, if he can vſe it well: and why? becauſe the Apoſtle ſaith, *it is a bleſſed thing to giue, rather than receiue. Act.20.35.*

Tych. If the poore man bee content with his wallet, ſhall we condemne him for want, ſeeing we are taught that *Godlines is great riches, if a man be content with that he hath. 1.Tim 6.6.*

Phil. Yet our Sauiour Chriſt commaunded his Apoſtles, to vſe neither ſtaffe nor wallet. *Matth.10.* nor to goe from doore to doore: for as the Wiſeman ſaith, *It were better to die than beg. Eccle.40. 28.* It was this that made *Paul* labor with his owne hands, rather than he would be chargeable to anie.

Tych. The cauſe of the rich-mans happines cõſiſts partly in the poore, as appears by *Salomons* ſaying, *He that hath mercie on the poore is bleſſed. Pro.*

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14 21. therefore the poore are moſt to be preferred: for if the cauſe be adempted, the effect muſt needes diminiſh.

Phil. This argument is not worth any thing: for though I did admit your antecedent, it wold make againſt your ſelf, if I ſhuld reaſon with you by waie of compariſon, in this ſort; If he be bleſſed that beſtoweth on the poore, what is he that hath nothing to giue them? if the concluſion be made by the contrarie, what ſay you to this? yet betweene your argument and this, there is neither barrell better herring; as for your conſequent, it is vainly intruded: for if the poore can effect the bleſſednes of the rich, the cauſe can neuer faile, conſidering that our Sauiour Chriſt ſaith, *ye shal haue the poore alwaies with you. Mat. 26. 11.* Therefore in this you doo but reſemble the Spaniell, that forſakes the Partridge to baite after birds, when you defend the matter by caſting ſuch bolts; it is better to lay the finger on the mouth, thã to ſpeak without modeſtie: but becauſe it is a follie to ſtriue to go ouer a ſtile when the gap lieth open, I will leaue off ſuch tearmes as I might well returne, for the imperfection of your poſitions, and produce ſuch matter as is meete to applie, for the proofe of my propoſition. You knowe the queſtion, I were loath to be much about it, leſt you ſhould thinke I would begge it. I affirme that the Rich man (although it bee rare) that diſpoſeth of his goods like a good Steward, is more bleſſed than the poore that haue not any thing to giue. All men will graunt this, becauſe it hath been proued euen by the Apoſtles ſpeech in my former de-

fence. *Act 20.35.* Againe, this is another reaſon; ſuch kinde of pouertie is to be counted as a croſſe, and for this cauſe, the Wiſeman deſired to be kept from it, *Prouerb.30.9.* And this was one of the puniſhments that fell vppon *Iob*. *Salomon* willeth vs not to loue ſleepe? and why? leaſt (ſaith he) thou come vnto pouertie. Therefore, if it were not a puniſhment, he would not premoniſh vs to preuent it *Prouerb.20.13.* Yea, and in the ſame Chapter by this hee dooth adde a double puniſhment to the ſloathfull perſon: for hee telleth him, becauſe hee will not worke in Winter, he ſhall begge in Summer, but haue nothing. *verſe.4.* So that I maye conclude, the rich man is more bleſſed than the poore in this reſpect, becauſe God giueth him the benefite of a double bliſsing, one in this World with aboundance, another (if he vſe them well) in the world to come more ſuperabundant.

VVhether there be degrees of glorie in heauen, or difference of paines in hell.

Philogus. There is a Queſtion much debated vpon, but not decided? which although it bee not a principle in Religion to be obſerued, yet it is an argument of ambiguitie, not to be ouerſlipped. I haue heard, that in heauen all be not equall in excellencie, but (as ſome ſay) there be degrees of glorie euen amongſt the Angels.

Tych. If you can as readily approoue by reaſon as you doo ſhewe me by report ſuch a matter, then I ſhould

I ſhould be the rather induced to beleeue ſuch a miſterie.

Phil. You knowe the Prophet *Daniel* ſaith, *The godlie ſhall ſhine as ſtarres in heauen, Daniel.12.3.* Now the Apoſtle *Paule* ſaith, *that one ſtarre differeth from another in glorie 1.Cor.15.41.* Hereof it is they ſay, the Saints ſhall doo ſo.

Tychichus The Apoſtle hath ſuch a ſaying, yet this is nothing pertinent to your propoſition, becauſe hee ſpeaketh it in another ſenſe. For in that place (ſpeaking of the reſurrection) he doth not only reproue the Epicure that preferreth the pleaſures of this life, but he proueth by way of compariſon, that although our bodies bee in ſome ſort glorious vpon earth, yet they ſhall be much more glorious in heauen, and this he deſcribeth by the difference of ſtarres: but that there ſhould be degrees of glorie, it can no way bee gathered thereby. For that appeareth plainly in the ſame chapter verſ.48. where the words extend rather to equalitie, *As is the heauenly* (ſaith he) *ſuch are they alſo that are heauenly.* Againe it is ſaid of our Sauiour Chriſt, *that the iuſt ſhall ſhine as the Sunne, Mat.13.43.* Now, the light of the Sunne exceedeth the light of the ſtars, yet that were no conſequent that the iuſt ſhould ſo farre exceede the godly in glorie, for both are but Saints, and neither could haue been ſaued, if theyr ſinnes had not been couered in Chriſt Ieſus: but theſe ſimilitudes doo ſhewe vs, that although the puritie of the godlie be obſcured in this world by the prauitie of the wicked, as the ſunne and ſtarres be often ouercaſt by reaſon of the clowdes; yet in

the world to come, whē both are ſeperated by thē-ſelues, then the better ſhall haue his perfect appearance, and ſhine like ſtarres, yea like the Sunne (whē they are not ſhadowed) to the great glorie of themſelues, and the vtter griefe of the vngodly.

Phil My meaning is not to refell your reaſons, but to recite ſuch as I haue heard: and amongſt others, this they alledge, that in the palace of an earthly Prince, there be manie ſeuerall roomes, & in the houſe of our heauenly King there be manie dwelling places, ſo ſaith our Sauiour Chriſt *Iohn.14.2.* Now as there is neuer a roome in an earthlie Pallace, but hath his ſeuerall Office, and euerie Office doth ſomewhat differ in dignitie from another, ſo ſay they, there be manie manſions in heauen, and euerie one according to the worthineſſe of his placing, is preferred to the greater glorie.

Tych. As though hee which is the omnipotent Creator would take a patterne by the proceedings of his Creatures, when wee reade that *thoſe things which are highly eſteemed amongſt men are but abhomination in his ſight.* Our Sauiour Chriſt vſed that ſpeach to his diſciples for their conſolation becauſe he perceiued they were much troubled to thinke of his departure, as though when hee were gone, he would either vtterlie forget them, or goe to ſuch a place, that there ſhould be no ſpace for thē to be where hee was: therefore our Sauiour Chriſt, to comfort them in theſe croſſe cogitations, dooth nothing elſe but by theſe manie dwelling places, amplifie and ſet foorth the largenes of his heauenlye houſe to aſſure them they (as the faithfull) ſhould

ſhould be where he was: for although the gate bee verie ſtraight to enter, heauen is wide enough for thoſe that ſhall inherite it. This I take to be the true meaning of our Sauiour Chriſt: for albeit hee maketh mention of manie mãſions, we muſt not think there bee anie diſtinct dwellings in heauen, (much leſſe any degrees of glorie) for it is written, the godly ſhall all meete in one place in Gods preſence, and miniſter a like ſeruice to his Maieſtie. *Apocalipſe cap.7.ver.15.*

Philogus To prooue there is difference of glorie in Heauen, they proceede further and ſay; The *Apoſtles* ſhall bee more glorious than the reſt: becauſe they ſhall ſit vpon twelue Thrones, and iudge the twelue Tribes of *Iſrael. Matthew.ca. 19.verſ.28.*

Tychicus I remember our Sauiour Chriſt ſaith in another place to his Diſciples, that they ſhall eate and drinke at his Table in his Kingdome, *Luke.22.30.* yet I doo not thinke ſo. And in the ſelfe ſame place, hee ſaith, They ſhall all ſit on ſeates, and iudge the twelue Tribes of *Iſrael*; yet I doo not take it ſo. For thoſe Similitudes and ſayings, import nothing elſe but their aſſurraunce to bee partakers of his glorie. My reaſon for the firſt, is this, In heauen is neither eating nor drinking, becauſe wee ſhall reade, that there wee ſhall neither hunger nor thirſt anie more. *Apocalips.7.16. Eſay.49.10.* My reaſon for the latter is this, The Apoſtles ſhall not iudge vs, becauſe they, we, and all, ſhall bee iudged by Chriſt Ieſus. *Symbolum.*

Phil.

Phi. They reſt not ſo but referre themſelues to a ſaying of ſaint *Paul* to approue ſome difference of dignitie in the Saints, becauſe he ſaith *that they ſhal iudge the world.* 1. *Cor.* 6. 2.

Tich. This aſſertion is anſwered by my former, yet for your better reſolution I will explaine it by a temporall conſtitution: you knowe that when a priſoner (being a hainous malefactor) hath his accuſation laid open apparantly to all that be preſent (although the chiefe office of giuing ſentence belongeth to the Iudge) yet all the reſt that bee there may eaſily iudge what puniſhment that priſoner deſerues, euen ſo in this reſpect the Saints may be ſaid to iudge the world when our ſinnes and liues are laid open manifeſtly in the preſence of ſo many millions of Angels and Saints (albeit it appertaineth properly to Chriſt to iudge vs) yet it is an eaſie matter for them to iudge what we are, and in this ſenſe it may very well be ſaid, we ſhall ſtand helples before ſo many Iudges as haue excelled vs in good workes; for the ſight of ſuch as are innocent is ſufficient to iudge thoſe that haue iniuried them, yea, it will ſtrike ſuch a horror into their hearts that their very thoughts (as the Apoſtle ſaith) wil accuſe or excuſe them *Rom.* 2. 15. 16. at that day.

Phi Yet they leaue not here but aleadge this for a further probation of the matter, they ſay that as we haue on earth Biſhops, ſo there are which differ from them in dignitie, which are intituled Archbiſhops, ſo in heauen there are Angels of great glory, and yet there are Archangels which are of greater glory.

Tich.

Tych. This conclusion is nothing forcible, because your comparison is fallible, for although manie be preferred more than others to higher dignitie in this world, yet their inferiors may bee equall to them in excellēcie, (cōsidering how these earthly preferments come to men oftentimes asmuch for their reuenewes, as their vertues): now we knowe with God is no respect of persons, neither doth he regard the promotion of a man by his title, but the puritie of his life by his workes: and therfore, albeit it pleaseth God (of his good pleasure) to call vs by sundrie names, as *Archangels, Angels, Saints, Citizens, Iust, Righteous, Children, Heires, Sonnes*, and such like, it is no consequent anie shoulde differ in glorie from another; for what greater glorie can anie haue more, *than to be like him that is most glorious? 1. Iohn. 3. 2.* and to sit vpon the Throne with him that shall iudge vs? *Apoc. 3. 21.* Yet this is spoken generally to all the faithfull.

Phil. I haue read that some of the Prophets as *Esay*, was cut in peeces with a sawe of wood, *Ieremie* was stoaned to death, *Amos* thrust into the temples of the head with a great nayle: others, as the Apostle saith, were tried by mockings, scourgings, &c. *Hebr. 11. 36, ,7.* yea in our times, manie haue suffered as Martyrs for the testimonie of the truth. And shall not these which haue indured such extreame torments in this world farre aboue theyr brethren, possesse some greater glorie in heauen than they?

Tych. If you had said possesse some greater ioy in heauen, then it might haue bred a question: for,

if in this world (where all our pleasures are but purgatories) when one that is poore doth attaine riches, which are but momẽtany, if he taketh more ioy by remembrance of his miserie past, than hee that was neuer pinched with penurie, then no doubt, in the world to come (where the least pleasure is vnspeakable) it cannot be, but that he, which hath bin most afflicted here, shall conceiue and receiue farre more exceeding ioy, than he which hath been touched with lesse tribulation, & yet the ioyes of heauen, are fitlie compared to vessells filled with licour of all quantities, for euerie man shall haue his full measure there. Againe, it pleaseth God to afflict all whom he loueth, & yet he doth it not in like manner and measure to all. For as his giftes and graces are not of like excellencie in euerie one, so his afflictions are not of like equalitie to all; yet that argueth not anie should exceede others in glorie in heauen, so they indure that crosse with patience, which God doth lay vpon them on earth. There bee two speciall reasons, that make much against you in this matter: one is this. All the afflictions a man maye suffer cannot saue him, because when he hath done his best, he is but an vnprofitable seruant sayth our Sauiour Christ. *Luk. 17. 10.* Another reason is this, no man maye hope to haue greater glorie than his brother: because they themselues (for all their suffrings) are not worthy the glory of the life to come. *Rom. 8. 18.* Therefore, let euerie one reioyce (as *Peter* perswadeth vs) inasmuch as he is counted worthie to be partaker of Christs sufferings: for, as by faith the thiefe was saued vpon the gallowes at the last

laſt gaſpe, euen ſo all men are ſaued by that meanes when they haue perpetrated aſmuch as is poſsible. The Similitude of our Sauiour Chriſt is ſufficient to ſatisfie you in this behalfe; it is concerning the houſholder that hired laborers into his vineyard at all howres in the day: he that came early & wroght in the heate of the day, had no greater reward than thoſe which were idle and wrought but an howers ſeeing the hyre is indifferent to all, none ſhall haue glorie greater than another.

Phil. Yet to proue the matter more apparantly, they drawe a reaſon by the contrarie, and ſay, that ſeeing there is difference of paines in hell amongſt the wicked, it muſt needes followe there muſt bee difference of degrees in heauen amõgſt the Angels; for there is inequalitie aſweſl of good as of euill.

Tych. Although your antecedent can neuer approoue your conſequent, yet I would bee glad to knowe ſuch places as may prooue thoſe difference of paines in hell?

Phil. Our Sauiour Chriſt ſaith, he that knowes not his maſters will, and yet doth it not, ſhalbe beaten with ſome ſtripes; but he that knoweth it and doth the contrary ſhalbe beaten with many ſtripes, this they alleadge for one. The ſame our Sauiour ſpeking of the hypocrits in another place, ſaith, that they ſhal receiue the greater damnation. This ſaying is inuiolable (which they likewiſe produce. Alſo our Sauior Chriſt, (ſpeaking of *Chorazin* & *Bethſaida*, he telleth thẽ that it ſhalbe eaſier for *Tyrus* & *Sydon* than they at the day of iudgement, *Luke. 10. 13, 14.* This is another notable obiection of theirs.

Tych. I muſt needs confeſſe that it ſtandeth with great reaſon, where God moſt abundantly beſtoweth his benefites, there the abuſe and ingratitude deſerue to be moſt puniſhed, yet (that there ſhould be degrees of glorie in heauen becauſe there are difference of paines in hell) it is againſt all reaſon: for the ſinnes which drawe vs to hel are manie, and differ one from another, but the mean wherby we be drawen to heauen, is but one, and indifferent to all: if euerie ſinne deſerueth death, it ſhoulde appeare, the more grieuous ſinne ſhuld haue the greater dānation, but ſeeing no merit can deſerue heauen, the meanes are not manie can effect our ſaluation, but onely faith in Chriſt Ieſus.

FINIS.

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